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BIOGRAPHY.

A NARRATIVE OF THE LIFE AND DEATH OF DOCTOR GOUGE.

WILLIAM GOUGE was born in Stratford-Bow in the County of Middlesex, Nov. 1, 1575. His father Mr. Thomas Gouge was a pious gentleman. His mother was a virtuous and pious daughter of one Mr. Nicholas Culverel, a merchant in London; she was a sister of those two famous preachers, Mr. Samuel and Mr. Ezekiel Culverel. And her two sisters were married unto those two famous divines, Dr. Chaderton, the master of Emanuel college; and Dr. Whitaker the regius professor of divinity in Cambridge. So as by the mother's side he came of a stock of preachers.

In his younger years he was first trained up in Paul's school London, and afterwards was sent to a free school at Felsted in Essex, where he was trained up three years under the public ministry of his uncle Mr. Ezekiel Culverel, and thereby much wrought upon, and if not first begotten, yet much built up in his holy faith, as himself often expressed. And then was sent to Eaton, where he was trained up six years. During which time, he was more than ordinarily studious and industrious; for when other scholars upon play days took their liberty for their sports and pastimes, he would be at his study, wherein he took more delight, than others could do at their recreations. At this time when he was a scholar of Eaton, he was possessed with a holy fear of God, conscionable in secret prayer and sanctifying the sabbath, and much grieved at the ordinary profanation thereof by public

sports and recreations then too much allowed; as he did often in his life time, with much thankfulness unto God, express.

From Eaton he was chosen to King's College in Cambridge, whither he went anno 1595.

His wife was the daughter of Mr. Henry Caulton, a citizen and mercer in London, but an orphan when he married her.

To her care he committed the providing for his family, himself only minding his studies, and weighty affairs of his heavenly calling.

It was his earnest desire and daily prayer to God, that his six sons that lived to men's estates, might have been all preachers of the gospel, for he himself found such comfort and content in that calling, as he thought there could be no greater found in any other; having oft professed that the greatest pleasure he took in the world, was in the employment of his calling; insomuch as he was wont to say to divers honourable persons, and particularly the lord Coventry, keeper of the great seal, that he envied not his place nor employment.

The government of his family was exemplary, another Bethel, for he did not only make conscience of morning and evening prayer and reading the word in his family, but also of catechising his children and servants: wherein God gave him a singular gift, for he did not teach them by any set form, but so as he brought them that were instructed to express the principle taught them in their own words. So that his children (as Gregory Nazianzen saith of his father) found him as well a spiritual, as a bodily father. Yea never any servant came to his house, but gained a great deal of knowledge. So likewise did sundry other whose parents desired the benefit of his instructing of them.

After his public sermons were ended, divers neighbours (not having means in their own families) assembled in his house, where after such a familiar manner he repeated the public sermons, as divers have professed they were much more benefitted by them in that repetition, then in the first hearing: for he did not use word by word to read out of notes what was preached, but would by questions and answers draw from those that were under his charge, such points as were delivered.

Though he gave himself much to his studies, and carried himself peaceably, yet he wanted not those that did envy, and malign him, and took all occasions of doing him what mischief they could.

Instance Serjeant Finch his book about calling the Jews; which was only published by him, and the true author acknowledged: yet for publishing of it, was he committed nine weeks to prison.

King James imagined that the serjeant had in that book declared, that the Jews should have a regiment above all other kingdoms, thereupon was beyond all patience impatient. And B. Neal and others putting him on especially against the publisher of the book, made him so fierce as he would admit no apology. Hereupon the said William Gouge was moved distinctly to declare his own opinion and judgment about the calling of the Jews, which he did in these ensuing propositions; which were found fairly written amongst his papers.

1. All that I can gather out of the holy scripture, for the calling of the Jews, importeth no more than a spiritual calling to believe in Jesus Christ, and embrace the gospel.

2. This their spiritual calling may be called an outward glorious calling, in regard of the visibility, and generality of it; to put a difference betwixt the promised calling of the nation, and the continual calling of some few persons: for in all ages since the rejection of the Jews, some few here and there have been called. Thus the calling of the gentiles in the apostle's time, when christians had no pompous civil government, was an outward glorious calling, by reason of the visible famous churches which they had.

3. It is probable, that at, or after their calling, they shall not be scattered as now they are; but be gathered together into churches, and be freed from the bondage and slavery wherein they have been many years together.

4. To give them a sovereignty over all the whole church, seemeth to me to be derogatory to that absolute sovereignty which Christ the head of his church hath, in whom the promises of the perpetuity of David's scepter, of the extent of his dominion, of the subjection of all nations, are accomplished.

5. To set down the distinct time, place, and other like circumstances of their calling, needeth more than an ordinary spirit, and implieth too much curiosity.

6. The point of the calling of the Jews, being no fundamental point of christian religion, to be over stiff in holding one thing, or other therein, to the disturbance of the peace of the church, cometh near to schism.

Upon which being examined by the archbishop Abbot, and his answer approved, he was released from his imprisonment.

In the year 1643, he was by authority of parliament called to be a member of the assembly of divines, wherein his attendance was assiduous, not being observed during the whole time of that session to be one day absent, unless it were in case of more than ordinary weakness, ever preferring that public employment before all private business whatsoever.

He was likewise chosen by a committee of parliament, among others, to make annotations upon the bible, being well known to be a judicious interpreter of scripture. How well he hath performed his trust, is evident to all that read the Annotations from the beginning of the first book of Kings unto Job, which was his part. In which the intelligent reader will observe such skill in the original, such acquaintance with the sacred story, such judgment in giving the sense of the text, and such quickness and pertinency in raising observations, that without the help of any other comment, a man may accommodate himself with the sense, doctrines and uses of most of those scriptures which came under his hand, in those cursory Annotations.

When the book of sports and recreations on the Lordsday was appointed by public authority to be read in several churches throughout the nation, as several other faithful ministers, he utterly refused to read the same, resolving to suffer the utmost, rather than manifest the least approbation of such a wicked and ungodly thing, so contrary to the express letter of the scripture.

By reason of his ability and dexterity in resolving cases of conscience, he was much sought unto for resolving many doubts and scruples of conscience, and that not only by ordinary christians, but also by divers ministers in city and country, and that by word of mouth, and writing, being accounted the father of London divines, and oracle of his time.

He was likewise a sweet comforter of troubled consciences, wherein he was exceeding skilful and dexterous, as many hundreds in the city have found time after time, being sought unto far and near by such as groaned under afflictions and temptations; many of whom, through God's blessing on his labours, were restored to joy and comfort out of unspeakable terrors and torments of conscience.

He was of a most sweet and meek disposition; such was his

meekness of spirit, that it seemeth unparalleled, for though he had lived with his wife above twenty years together, yet neither child nor servant could ever say, that they observed an angry countenance, or heard an angry word proceed from him towards her, all her life.

Some have observed, that in his visage towards his latter end, he did much resemble the picture which usually passeth for Moses his effigies. Certainly he was the exact effigies of Moses his spirit, and in this resembled him to the life, that he was one of the meekest men this generation knew.

He was as a great peace-keeper, so a great peace-maker, having an excellent dexterity in composing differences; far he was from doing others wrong, and far from revenging wrong done by others.

He suffered much both by the speeches and also by the actions of evil, and envious persons; yet he would pray for them, rather than in any harsh way requite them. He accounted revilers, and wrongdoers, to do more hurt to themselves than to him.

He was ever charitable, especially to the godly poor, according to the direction of the apostle Paul, in Gal. 6. 10. Where he exhorteth us to do good unto all, especially unto them who are of the household of faith. He maintained some poor scholars at the university wholly at his own charge, and contributed liberally towards the maintenance of others.

He was very conscionable in spending his time, from his youth to his very death. He did use to rise very early both winter and summer. In the winter he did constantly rise so long before day, as he performed all the exercises of his private devotions before day light; and in the summer time about four of the clock in the morning, by which means he had done half a day's work before others had begun their studies. If he heard any at their work before he had got to his study, he would say, (as Demosthenes spake concerning the smith) that he was much troubled that any should be at their calling before he at his.

He was a man of much temperance and sobriety, as in his eating and drinking, so in his apparel.

As for recreations, howsoever many pious persons do spend time therein, and that lawfully in warrantable recreations, yet he spent none therein; insomuch as he was never expert in any kind of exercise for recreation. He had been often heard to say, that he

took not any journey merely for pleasure in all his life time; study and pains having been always both in youth and age his chiefest pleasure and delight: Yea it was his meat and drink to be doing the will of his heavenly Father, wherein he took as much pleasure and delight, as natural men do in their eating, and in their drinking, or in their sports and pastime.

Among other graces humility was eminent in him, for he was not observed to be puffed up either with the flocks of multitudes unto his ministry, (which were many and great) nor with any applauses of men, but would still say, he knew more of himself to abase him, than any could know to extol him.

He was much in communion with God, and contented not himself only with daily, constant, ordinary, holy exercises, but was also frequent in extraordinary duties.

In the bishop's time, when it might not be permitted to keep a fast openly in the Church, he was one of those ministers who frequently helped pious christians in their private fasts. In times of fear and danger, he and others had sometimes weekly, sometimes monthly fasts, whereof many in his own house and vestry; which he was eminently observed to perform with extraordinary reverence and awfulness of spirit. His confessions were accompanied with much sense of sin, brokenness of heart, selfabhorrency, judging of the creature, and justifying of God. In petition very pertinent, judicious, spiritual, seasonable, accompanied with faith and fervour, like a true son of Jacob wrestling with tears and supplications, as resolving not to let him go without a blessing.

But none like him in thanksgiving; after a man would think he had spent the last drop of his spirit in confession and prayer; O how would he revive and gather up his spirits when he came to the work of thanksgiving; wherein he would be so large, particular, warm, and vigorous, that in the end of the day he would quicken the auditory, as if then the work had been but newly to begin, and that only had been the work of the day. Wherein he may be a pattern to all his surviving brethren in the ministry.

He was very inquisitive after the good and welfare of the church of God, as at home, so abroad, that accordingly he might order his prayers in their behalf, being ever mindful of them in his prayers. And when he heard it went ill with the church of God in any place, like another Nehemiah, he sat him down, and wept, and mourned, and fasted, and prayed unto the God of heaven in their behalf.

Great was his patience under the visiting hand of God, especially in his old age, when God visited him with painful maladies. Though by reason of the bitterness of his pains by the stone, and sharpness of urine, and that lethalis arundo (as he oft called it) that deadly arrow in his side (which he knew could never be plucked out of it, but by death) I mean his asthma, which he got by an excessive cold in attending upon public employment; notwithstanding, I say, by reason of these, he hath been often heard to groan, yet was he never heard once to grumble. But he would oft say, soul, be silent, soul be patient, it is thy God and father, that thus ordered thy estate; thou art his clay, he may tread and trample on thee, as it pleaseth him; thou hast deserved much more, it is enough that thou art kept out of hell; though thy pain be grievous; yet it is tolerable; thy God affords some intermissions, he will turn it to thy good, and at length put an end to all; none of these can be expected in hell. He would oft make mention of the extent of obedience, which he said, was not only to endeavour to do what God requireth, but also patiently to bear what God's will is to lay upon his creature; as Christ himself, though he were the son, yet learned obedience by the things which he suffered. In his greatest pangs he oft used this speech of Job, shall we receive good from the hands of God, and not evil? He often commended his soul unto Christ, and would say, I am persuaded, that he is able to keep that which I have committed to him against that day. When any of his friends went about to comfort him in those gifts which God had bestowed on him, and works which he had wrought by him, he would answer, I dare not think of any such thing for comfort, Jesus Christ, and what he hath done and endured, is the only ground of my sure comfort. Many that came to visit him in his weakness, professed, that they went away better than they came, by reason of those savoury, and gracious expressions that proceeded from him.

Though towards his latter end, his fits of the stone were frequent and sharp, having sometimes four or five in an hour, yet such was his desire to finish that so much desired commentary of his upon the epistle to the Hebrews, that so soon as the bitterness of the pain of a fit was over, he returned to his work, and made some progress therein: And thus he continued labouring at his work, through much pain till Tuesday the 6th of Decem. 1653. About which time as his natural strength was exceedingly decayed, so

his intellectuals began to fail; and for the three following days, drowsiness seized upon him; insomuch that he could not hold up his head to look into a book, but slumbered away his time in his chair, and upon the Friday being the third day since he had given over his studies, inquiring what day it was, he cried out, alas, I have lost three days. The day following being Saturday, he had no desire to arise out of his bed, neither indeed could, in regard of his weakness, which was such, as he said, now I have not long to live in this world, the time of my departure is at hand; I am going to my desired heaven; the apprehension whereof was no little joy unto him; for he had often said unto such of his friends as came to visit him in his sickness, I am most willing to die, having, I bless God, nothing to do but to die. Indeed he seemed sometimes to be in Paul's strait between life and death, having a desire to depart, that he might be with Christ, which was best; but yet very desirous was he to finish his Commentary on the epistle to the Hebrews, which he knew would be useful to the church of God, and in that respect was willing to live; and God so far answered his desire in that particular, that he lived to finish it within half a chapter. But when he perceived that his time in this world could not be long, O! how sweet and joyful was the apprehension of death unto him, which he often termed his best friend, next unto Jesus Christ.

And that Saturday, though he kept his bed through weakness, yet was he more wakeful, and his spirit more lively and cheerful than for several days before; which questionless was from his joyful apprehension of his approaching departure.

His speeches that day were more than ordinarily heavenly, speaking much in admiration of the freeness of God's grace, and riches of his mercy in Jesus Christ.

As while he lived he led a heavenly life, so about the time of his death, by those comforts and joys which he found in his soul, he seemed to be in heaven while he was upon the earth; and so continued full of sweet comfort and heavenly expressions to the last of his understanding and speech, which continued till Monday morning, when both failed him, from which time he lay breathing, but shorter and shorter, till eight of the clock that night; about which time, in the presence of all his children and divers friends, he quietly slept in the Lord, making a happy change from earth to heaven, Dec. 12. Anno Christi. 1653. Being 79 years old, having served God faithfully and painfully in his generation.

MISCELLANY, ORIGINAL AND SELECTED.

THE CATHOLIC DOCTRINE OF A TRINITY.

(*Continued from page* 371.)

CHAPTER II.

The divinity of the Holy ghost.

I.

John iii. 6 Το γεγεννημενον ΕΚ τυ Πνευματος *That which is* BORN OF *the* SPIRIT.

1 John v. 4. Το γεγεννημενον ΕΚ τυ Θευ *whatsoever is* BORN OF GOD.

The same individual act of divine grace, *viz.* that of our spiritual birth, is ascribed, without the change of a single letter, to *God*, and to the *spirit*. Some *capacity* then there must be wherein the *scripture* makes no *distinction* between *God* and *the spirit;* and this is what the scripture itself calls *the divine nature;* under which *God* and the *spirit* are both *equally comprehended.*

II.

Acts xiii. 2. *The* HOLY GHOST *said, separate* ME Barnabas *and* Saul *for the work whereunto I* HAVE CALLED *them.*

Hebr. v. 4. *No man taketh this honour to himself, but he that is* CALLED *of* GOD.

The shorter way is to ask this same *Saul, who* it was that appointed *him* to the *work of the ministry?* and his answer is no other than this—*Paul* CALLED to be an *Apostle* SEPARATED unto the *Gospel* by the *commandment* of GOD OUR SAVIOUR.*

III.

Matth. ix. 38. *Pray ye therefore the* LORD OF THE HARVEST, *that* HE *will* SEND FORTH labourers *into his harvest.*

Acts xiii. 4. *So they being* SENT FORTH BY THE HOLY GHOST.

In this act of *sending forth labourers* upon the *work* of the gospel, the *Holy ghost* is proved to be the *Lord of the harvest*, to whom *Christ* himself has directed us to PRAY.

IV.

Luke ii. 16. *And it was revealed unto him* (υπο†) BY *the* HOLY GHOST,

* *Rom.* i. 1. and 1 *Tim.* i. 1.

† I set down the *preposition*, because it slays the *Arian* with his own weapon. It shows the prime *agency* and *authority* in this affair to have been that of the *Holy ghost*, acting in his own right, and not as the *minister* or *instrument* of a higher power; for then, according to them, it should have

that he should not see death, before he had seen the Lord's Christ.

Ibid. v. 28. *And he* BLESSED GOD, *and said* LORD *now lettest thou thy servant depart in peace, according to* THY WORD.

This *word*, was the *word* of the *Holy ghost;* who therefore is intitled to the context, and is *God* and *Lord* to be *blessed* or *praised;* not under any imaginary restrictions and limitations according to a certain degree of power delegated to him, an evasion you will meet with in some modern writers, but the scripture, and common reason instructed by the scripture, disclaim and abhor it, as an inlet to all sorts of *idolatry*.

V.

John xiv. 17. *He* (the SPIRIT of truth) *dwelleth with you and shall be* IN YOU.

1 Cor. xiv. 25. *God is* IN YOU *of a truth.*

VI.

2 Tim. iii. 16. *All scripture is given by* INSPIRATION *of* GOD.

2 Pet. i. 21. *Holy men of God spake as they were* MOVED BY THE HOLY GHOST.

VII.

John vi. 45. *It is written in the prophets, and they shall be all* TAUGHT *of* GOD.

1 Cor. ii. 13. *Not in the words which* man's *wisdom teacheth,* but *which the* HOLY GHOST TEACHETH.

This latter verse would prove the *Holy ghost* to be *God* by itself: for I cannot find that *man* in the style of the scripture, is ever *opposed* in this manner to any *being* but *God* only. I will subjoin a few examples of it.

John i. 13. *Nor of the will of* man, but of God.

1 Thess. iv. 8. *He therefore that despiseth, despiseth not* man, *but* God.

Rom. i. 29. *Whose praise is not of* men, *but of* God.

VIII.

Acts v. 3. *Why hath* Satan *filled thine heart to* LIE *to the* HOLY GHOST.

Ibid *v.* 4. *Thou hast not* LIED *unto* men, *but unto* GOD.

Dr. *Clarke* arffirms, that " the person of the *Holy ghost* is no " where in scripture expressly styled *God.*" And then adds by way

been διὰ. For my own part, I lay no stress upon it, because I perceive, upon a review of the scripture, that these two prepositions are used indiscriminately.

of authority—" see the text, No. 66."* And what *text* would you suppose this to be? why, it is no other than that of *Acts* v. 4. where he IS *expressly styled God*. The *Doctor* refers us to it, because he has added a long perplexed comment to help us to *understand* it, I suppose; though a child may see the force of it without any comment at all. The substance of all he has said may be reduced to this—" *Ananias* lied to *God* because he lied to the apostles, in " whom *God dwelt* by his *spirit*." Thus he has tried to evade it; even by producing *one* proof of the *Holy ghost's divinity*, as an answer to *another*. For if the scripture assures us that *God dwelleth* in us, and our only argument for it, is, because the *spirit dwelleth* in us; who can the *spirit* be, but *God himself?* as it is proved in the following article. But before we proceed to it, I must beg the reader to observe how he has used and represented *Athanasius's* opinion upon this text. " *Athanasius* himself (says the Doctor†) ex- " plains this text in *the same manner: He that lied* (saith he) *to the* " *Holy ghost lied to* GOD, WHO *dwelleth in man by his spirit. For* " *where the* spirit *of God is, there is* GOD."‡ The difference, then, between this author and St. *Athanasius*, is no more than this: the former takes occasion to *deny* that the *Holy ghost* is GOD, the latter to *prove* it, and both from one and the same text; which, if you believe the *Doctor*, they have explained *in the same manner*.

IX.

1 John iii. 21. *Beloved, if our heart condemn us not, then have we confidence towards* GOD.

Ibid. v. 24. *And* hereby *we know that* HE *abideth in us, by* THE SPIRIT *which he hath given us.*

The apostle's reasoning is this—"*The spirit* abideth in us; and " *hereby* we know that *He* (God) abideth in us." But unless the *spirit* be a *person* in the *unity of God*, the conclusion is manifestly false.

1 Cor. x. 16. *The* TEMPLE *of* GOD *is holy, which temple are* YE.

1 Cor. vi. 19. *Know ye not, that* YOUR BODIES *are the* TEMPLE *of the* HOLY GHOST.

XI.

Matt. iv. 1. *Then was* Jesus LED *up* (υπο) BY THE SPIRIT, *to be* TEMPTED, *&c.*

Luke xi. 2—4. OUR FATHER *which art in heaven*—LEAD *us not into* TEMPTATION.

* Part II. § xxxii. † No. 66.

‡ Οπυ γαρ εστι το Πνευμα του Θεου, εκει εστιν ο ΘΕΟΣ.

It is not my business in this place to show particularly in *what manner* and for *what end* God *leads us into temptation*. That it is no way inconsistent with the divine attributes, is plain from the case now before us: for *Jesus* was *led* up into the wilderness to meet his adversary and be *tempted* by him. And it is also plain from that petition in the Lord's prayer, that *our Father which is in heaven* would not *lead us into temptation:* it being needless and absurd to *pray* that God would not do, what by the necessity of his nature, it is impossible for him to do. In this case, *God* is not the *tempter:* he only introduces us to the trial; and always provides, if we have the grace and prudence to embrace it, *a way for our escaping, that we may be able to bear it.*

But when *Jesus* was *tempted*, the *leading him into temptation* was the act of the *holy spirit*. Therefore as often as we repeat the *Lord's prayer*, we address ourselves inclusively to the *person* of the *spirit:* under the one name of OUR FATHER; and certainly, he also is *our father*, of whom we are *begotten* and *born*, even *of the spirit;* and again, *as many as are* LED *by the* SPIRIT of God, they are *the* SONS *of God*. Rom. viii. 14. See Art. I. of this chapter.

XII.

2 Cor. i. 3. *Blessed be* GOD, *even the* GOD *of* ALL COMFORT.

If *all* spiritual comfort (sent *from heaven*) be of *God* how is it consistent, that *the churches had rest—walking in the* COMFORT OF *the* HOLY GHOST,* unless the *Holy ghost* be a person in the unity of *God?* and how can *he* be styled by way of eminence, THE *comforter*,† if there be a *God* distinct from him, who claims that title? for then he is not *the comforter*, but *one* of the *two;* and *two divine comforters*, like *two Almighties*, would make *two Gods;* which is not a principle of christianity, but of heathen idolatry. And the same reasoning will hold good as to another of his titles. For the *Holy ghost* is called, by way of Eminence, THE SPIRIT,‡ i. e. the true and principal, the head and Father of all *other spirits*. Yet we are told that *God* is *a spirit:*‖ so that unless the *spirit* be also *God*, we must believe in *two* supreme, distinct, and independent *spirits*. And thus we justly argue for the divinity of *Christ;* that because GOD *is* LIGHT,§ and *Christ* is THE LIGHT.¶ Therefore, he is and must be *God;* even the TRUE *God*, because he is the TRUE *light*.**

* *Acts* ix. 3. † Ὁ παρακλητος, *John* xiv. 26. ‡ 1 *John* v. 6. ‖ *John* iv. 24. § 1 *John* i. 5. ¶ *John* i. 4. 7, 8. and viii. 12. ** *Ibid.* i. 9.

XIII.

1 Cor. ii. 11. *For what man knoweth the things of a man, save the* SPIRIT *of a man which is* IN HIM? EVEN *so the things of* GOD *knoweth* (ουδεις) *none but the* SPIRIT OF GOD.

The *spirit* of a *man* knows the things of a man for *this* reason, because it is *in him*. For the *same* reason, the *spirit* of *God* knows the things of *God*, because it is *in* the *Godhead:* than which nothing farther need be desired to prove the *co-essentiality* of the *Holy ghost.** If you take it otherwise, there can be no parallel between the two cases. For how strange would it be to say—the *human spirit* knows the things of a *man*, because it is *in him;* EVEN SO, the *divine spirit* knows the things of *God*, because it is *out of him*. This text brings the matter to a short issue. The church affirms the *spirit* to be *in God*, as a *person* of the *same divine nature:* the *Arians* deny it, and will understand him to be *out of* God; not a person of the divine nature, but one inferior to, and distinct from it. To see on which side the truth lies, a man needs no other qualification but that of *faith*, to receive the *Scripture* as the infallible *word of God:* which the *Arians*, in most of their writings, have freely confessed it to be. If once they come openly to deny this, they are no longer *Arians*, but infidels of another denomination, with whom a different course is to be taken.

XIV.

1 Cor. ii. 11. *The* THINGS OF GOD *knoweth no man.*

Ibid. v. 14. *But the natural man receiveth not the* THINGS OF THE SPIRIT OF GOD.

Here again, the scripture makes no distinction, farther than that of personality, between *God* and the *spirit of God;* but renders unto *God* the *things* that are *God's* by rendering them to the *spirit*, who *is God*.

XV.

Deut. vi. 16. *and* Matt. iv. 7. *Thou shalt not* TEMPT *the* LORD *thy* GOD.

Acts v. 9. *How is it that ye have agreed to* TEMPT *the* SPIRIT *of the* LORD?

The spirit is here substituted as the object of that particular act of disobedience, of which, according to the *law* and the *gospel*,

* The *Scripture* uses the same *preposition* to denote the *co-essentiality* of *Christ—John* xiv. 11. *I am* (ΕΝ τω Πατρι) In the *Father*. And xiii. 32. *God shall glorify him* (ΕΝ ἑαυτω) In *himself*.

the only object is the *Lord our God:* therefore the *spirit* is the *Lord our God.*

Dr. *Clarke* denies that in "*any place of Scripture there is any* "*mention made of any* SIN *against the* Holy ghost *but only of a* "BLASPHEMY."* He that can distinguish BLASPHEMY from SIN, must be an accurate reasoner; when it is of *all sins* the greatest. But is it no SIN against the *Holy ghost*, to *lie* to him, to *grieve* him,† or to *tempt* him? why then did the Lord *swear* in his *wrath* against those that *grieved* him, if it were no SIN? and why was that commandment given in the law, *thou shalt not* tempt *the Lord thy God?* And if the *spirit* be *tempted*, is not *the spirit* the object *offended* by that *temptation?* this is the very thing that learned man was afraid of. He would have proved *blasphemy* to be no *sin*, lest the *spirit* should appear to be the *object* of *sin;* for that would have proved him to be *God*, the author and giver of the *law:* and that, again, would have spoiled his *scripture doctrine:* so the short way was, to *deny* it.

XVI.

Gen. vi. 3. *And the* LORD *said,* MY SPIRIT *shall not* always strive with man.

The *spirit of the Lord* strove with the inhabitants of the old world, endeavouring to reclaim them by grace, and *waiting* long for their repentance. But this is called, 1 *Pet.* iii. 20. the *long-suffering* of GOD that *waited* in the days of *Noah.*

XVII.

Luke xi. 20. *If I with the* FINGER *of* GOD cast out devils.

The parallel place in St. *Matthew's* gospel has it thus;

Math. xii. 28. *If I with the* SPIRIT *of* GOD cast out devils.

The *finger of God* is a metaphorical expression for the immediate *power* and *agency* of God: and to say that *Devils were cast out* by the *finger of God*, is the same as to say, that they were cast out by *God himself.* But it appears from the text of St. *Matthew*, that this particular act of the *finger of God*, that is, of *God himself*, was the act of the SPIRIT; therefore, the *spirit* is *God himself.*

(To be continued.)

THE CHANGES OF MATTER, A FRAGMENT FROM WATTS.

Look around you on all the elegant furniture of the room, survey your own clothing, cast your eyes on all the splendid array of *Therina* and *Persis* and the other ladies near them, and you will

* S. D. p. 112. † *Eph.* iv. 30.

find, that except a few glittering stones, and a little gold and silver which was dug out of the bowels of the earth, you can scarce see any thing that was not once growing green upon the ground, through the various labours of the planter and the plowman. Whence came the floor you tread on, part whereof is inlaid with wood of different colours? whence these fair panels of wainscot, and the cornish that encompasses and adorns the room? Whence this lofty roof of cedar, and the carved ornaments of it? Are they not all the spoils of the trees of the forest? Were not these once the verdant standards of the grove or the mountain? What are your hangings of gay tapestry? Are they not owing to the fleece of the sheep which borrowed their nourishment from the grass of the meadows? Thus the finery of your parlour once was grass; and should you favour me with a turn into your bed-chamber, I could show you that the curtains and the linen, and the costly coverings where you take your nightly repose was some years ago all growing in the field.

But I need not retire from the room where we are seated to give you abundant discoveries of this truth. Is not the hair of camels a part of the materials which compose those rich curtains which hang down by the window, and the easy chairs which accommodate your friends? and if you think a little, you will find that camels with their hair were made of grass as well as the sheep and their wool. I confess the chimney and the coals, with the implements of the hearth, the brass and iron were dug out of the ground from their beds of different kinds, and you must go below the surface of the earth to fetch them: But what think you of those nice Tables of *Mosaic* work? They confess the forest their parent. What are the books which lie in the window, and the little implements of paper and wax, pens and wafers, which I presume may be found in the scritore? And may I not add to these, that inch of wax-candle, which stands ready to seal a letter, or perhaps to light a pipe? You must grant they have all the same original, they were once mere vegetables. Paper and books owe their being to the tatters of linen, which was woven of the threads of flax or hemp: The pastboard covers are composed of paper, and the leather is the skin of the calf, that drew its life and sustenance from the meadows. The pen that you write with was plucked from the wings of the goose, which lives upon the grass of the common: The inkhorn was borrowed from the front of the graz-

ing ox; the wafer is made of the paste of bread-corn; the sealing-wax is said to be formed chiefly of the gum of a tree, and the wax for the candle is originally plundered from the bee, who stole it out of a thousand flowers.

Permit me ladies, said the philosopher, to mention your dress: Too nice a subject indeed for a scholar to pretend any skill in it: But I persuade myself your candor will not resent my naming the rich materials, since I leave those more important points, the fashion and the air to be decided entirely by your superior skill. Shall I inquire then, who gave *Persis* the silken habit which she wears? Did she not borrow it from the worm that spun those shining threads? And whence did the worm borrow it but from the leaves of the mulberry tree, which was planted and nourished for this purpose by the country swain? May I ask again, how came *Therina* by those ornaments of fine linen which she is pleased to appear in, and the costly lace of *Flanders* that surrounds it? Was it not all made of the stalks of flax that grew up in the field like other vegetables? And are not the finest of your muslins owing to the *Indian* cotton-tree. Nor can you tell me *Theron*, one upper garment you have, whether coat, cloak, or night-gown, from your shoulders to your very feet, as rich and as new as you think it, which the sheep, or the poor silk-worm had not worn before you. 'Tis certain, the beaver bore your hat on his skin: that soft fur was his covering before 'twas yours; and the materials of your very shoes, both the upper part and the soles of them, covered the calf or the heifer, before they were put on your feet: all this was grass at first, for we have seen that all the animal world owes its being to vegetables.

The company seemed strangely surprized, and thought they had been led into fairy land; they imagined themselves decoyed into the midst of inchantments, while their fancy roved through all these transformations. Yet the discourse seemed to carry such evidence and conviction with it, that though they retained their wonder they could not withhold their assent.

When *Crito* had given them leave to muse a little he took up the argument again. Give me leave, madam, said he to *Therina*, without offence, to lead you into further wonders. You have seen that the furniture of the place where we are, as well as the precious attire in which you are drest, were lately the production, and the ornaments of the forest, the meadow or the garden. But could you forgive me, madam, if I should attempt to persuade you,

that that beautiful body of yours, those features and those limbs; were once growing also in the fields and the meadows? I see, lady, you are a little shocked and surprised at the thought. I confess the ideas and sentiments of philosophy are not always so courtly and so favourable to human nature as to be addrest to the tender sex: But pardon me, *Therina*, if I inquire, was not your infancy nursed with milk and bread corn? Have you not been fed with wheat, though 'twas of the finest kind? And your drink, what has it been but either the infusion of barley, or the juice of the grape, or for variety perhaps the cyder-grove has supplied you? The flesh with which you have been nourished to such a well-proportioned stature belonged to four-footed animals, or to the fowls of the air; and each of these have either been fed with corn or grass: Whence then, madam, has your own body been supported, and what do you think 'tis made of?

But 'tis safer to transfer the argument to myself. These limbs of mine, *Therina*, owe themselves entirely to the animal or vegetable food, to the roots or the stalks, to the leaves or the fruit of plants, or to the flesh of brute creatures which have past through my mouth for these fifty years, or the mouths of my parents before me: This hand would have been worn to a mere skeleton, my arms had been dry bones, and trunk and ribs the statue of death, had they not all received perpetual recruits from the field. These lips which now address you are of the same materials, and they were once growing like the grass of the earth. This very flesh which I call mine now, did belong to the sheep or the ox, before it was a part of me; and it served to clothe their bones before it covered mine. You know, *Theron*, you are a gentleman who delight in rural sports when you reside at your country-seat, and you love to feast on the game that you have pursued. Did you ever suppose that any part of yourself was once hurried through the air in the breast of a frighted partridge, which came before night into your net? Or that any piece of you was ever driven through the fields before the full mouthed hounds, on the legs of a hunted hare, which was the next day prepared for your table? Had you ever so strange a thought as this is? And can you believe it now? Or upon a survey of my argument, can you tell how to deny it? And what are hares and partridges made of but growing herbage or shattered corn?

'Tis true, you have sometimes tasted of fish, either from the

sea or the rivers, but even these in their original also are a sort of grass; they have been fed partly by sea-weeds, and partly by lesser fish which they have devoured, whose prime and natural nourishment was from some vegetable matter in the watry world. In short, sir, I am free to declare, that whether I have eaten cheese or butter, bread or milk; whether I have fed on the ox or the sheep, or the fowls of the air, or the fish of the sea, I am certain that this body, and these limbs of mine, even to my teeth and nails, and the hairs of my head, are all borrowed originally from the vegetable creation. Every thing of me that is not a *thinking power*, that is not *mind* or *spirit*, was once growing like grass on the ground, or was made of the roots which supported some green herbage.

And now, *Theron*, what think you of all these paradoxes? Which of them do you cavil at? Which leaves you room for doubt or question? Is not philosophy an entertaining study, that teaches us our original and these astonishing operations of divine wisdom and providence? But it teaches us also to have humble thoughts of ourselves, and to remember whence we came.

INTREPIDITY OF THE ANCIENT SCANDINAVIANS.

The religion of the ancient Scandinavians, by annexing eternal happiness to the military virtues, gave the utmost possible degree of vigour to that propensity which these people had for war, and to their contempt of death. We are informed that Harold, surnamed *Blaatand* or *Blue-tooth*, a king of Denmark, who lived in the beginning of the ninth century, had founded on the coasts of Pomerania a city named *Julin* or *Jomsburg*. To this place he sent a colony of young Danes, bestowing the government on a celebrated warrior called *Palnatoko*. In this colony it was forbidden to mention the word *fear*, even in the most imminent dangers. No citizen of Jomsburg was to yield to any number of enemies however great. The sight of inevitable death was not to be taken as an excuse for showing the smallest apprehension. And this legislator really appears to have eradicated from the minds of most of the youths bred up under him, all traces of that sentiment so natural and so universal, which makes men think on their destruction with horror. Nothing can show this better than a single fact in their history, which deserves to have place here for its singularity. Some of them having made an irruption into the territories of a powerful Norwegian

lord, named *Haquin*, were overcome in spite of the obstinacy of their resistance; and the most distinguished among them being made prisoners, were, according to the custom of those times, condemned to death. The news of this, far from afflicting them, was on the contrary received with joy. The first who was led to punishment was content to say, without changing countenance, and without expressing the least sign of fear, " why should not the same happen to me as did to my father? He died, and so must I." A warrior, named *Thorchill*, who was to cut off the head of the second, having asked him what he felt at the sight of death, he answered, "that he remembered too well the laws of Jomsburg to utter any words that denoted fear." The third, in reply to the same question, said, " he rejoiced to die with glory; and that he preferred such a death to an infamous life like that of Thorchill's." The fourth made an answer much longer and more extraordinary. " I suffer with a good heart; and the present hour is to me very agreeable. I only beg of you (added he, addressing himself to Thorchill) to be very quick in cutting off my head; for it is a question often debated by us at Jomsburg, whether, one retains any sense after being beheaded. I will therefore grasp this knife in my hand; if, after my head is cut off, I strike it towards you, it will show I have not lost all sense; if I let it drop, it will be a proof of the contrary. Make haste, therefore, and decide the dispute." Thorchill, adds the historian, cut off his head in a most expeditious manner; but the knife, as might be expected, dropt from his hand. The fifth showed the same tranquillity, and died rallying and jeering his enemies. The sixth begged of Thorchill, that he might not be led to punishment like a sheep: " Strike the blow in my face (said he,) I will sit still without shrinking; and take notice whether I once wink my eyes, or betray one sign of fear in my countenance: for we inhabitants of Jomsburg are used to exercise ourselves in trials of this sort, so as to meet the stroke of death without once moving." He kept his promise before all the spectators, and received the blow without betraying the least sign of fear, or so much as winking with his eyes. The seventh, says the historian, was a very beautiful young man, in the flower of his age. His long hair, as fine as silk, floated in curls and ringlets on his shoulders. Thorchill asked him, what he thought of death? " I receive it willingly (said he,) since I have fulfilled the greatest duty of life, and have seen all those put to death whom I would not

survive. I only beg of you one favour, not to let my hair be touched by a slave, or stained with my blood."

Neither was this intrepidity peculiar to the inhabitants of Jomsburg; it was the general character of all the Scandinavians, of which we shall only give this further instance. A warrior, having been thrown upon his back in wrestling with his enemy, and the latter finding himself without his arms, the vanquished person promised to wait, without changing his posture, till his antagonist fetched a sword to kill him; and he faithfully kept his word. To die with his arms in his hand was the ardent wish of every free man; and the pleasing idea which they had of this kind of death led them to dread such as proceeded from old age and disease. The history of ancient Scandinavia is full of instances of this way of thinking. The warriors who found themselves lingering in disease, often availed themselves of their few remaining moments to shake off life, by a way that they supposed to be more glorious. Some of them would be carried into a field of battle, that they might die in the engagement. Others slew themselves: many procured this melancholy service to be performed by their friends, who considered it as a most sacred duty. "There is, on a mountain of Iceland (says the author of an old Iceland romance,) a rock so high, that no animal can fall from the top and live. Here men betake themselves when they are afflicted and unhappy. From this place all our ancestors, even without waiting for sickness, have departed into Eden. It is useless, therefore, to give ourselves up to groans and complaints, or to put our relations to needless expenses, since we can easily follow the example of our fathers, who have all gone by the way of this rock." When all these methods failed, and at last when christianity had banished such barbarous practices, the disconsolate heros consoled themselves by putting on complete armour as soon as they found their end approaching.

An original letter of Dr. WATTS, written fourteen years before his death, to a young gentleman, who nearly escaped being killed by being thrown from his carriage.

SIR, *Newington, Sept. 7, 1734.*

Since I have had a most particular account of your surprising escape from immediate death, and the wonder of mercy which God has manifested in your deliverance, I am so much affected therewith, that I earnestly desire it may have a happy influence

on your heart, and promote your eternal salvation. And to that end give me leave, sir, of my own accord, and without the desire of any person living, to propose these three or four inquiries to you; or rather to intreat you to propose them to your own heart in some of your serious hours; and to do it again and again, till you feel your soul affected therewith.

I. When you passed so nearly by the gates of death, were you not very near to heaven or to hell? And to which of these states do you think you were nearest? If your spirit be formed to a holy, a religious, and heavenly temper, you were on the very borders of heaven: but if on the other hand your temper be earthly, vain, negligent of God and goodness, you were certainly on the very borders of hell. This is a most awakening thought and a warning piece from God himself to repent and return to God with your whole heart. Happy soul, who by passing near the gates of hell begins to grow fit for heaven!

II. Whether a life preserved by God in almost a miraculous manner, doth not require a solemn dedication of that life to him in a course of religion and holiness? Let it never be said concerning you, that the surprising mercy of God in such an escape from death, hath had no lasting effect on your heart; or that you love him no better than you did before.

III. Whether in such a world as this, which is so full of dangers and deaths, it is a safe thing to venture abroad again without a comfortable hope of the pardon of sin and acceptance with God, through Jesus Christ, and some evidences of a soul fitted for the heavenly world? Sin no more, saith our Saviour to the infirm man, lest a worse thing come unto thee. John v. 14.

IV. Whether those that are elder than you and love you well, may not be in the right when they contradict your own inclinations? Whether their advice is not worth the taking rather than your own? I am sure you are convinced your sister A— was in the right when she advised you to be cautious, and avoid the late danger: and the time will come when you will be convinced effectually, that all the kind advices of your mother, and your other friends, have been sometimes wiser and safer than your own. We, who have past through the years of youth, know that it is a dangerous state of life, because the vigour and strength of nature is ready to make us forward and rash in things which afterward prove unhappy. The wisdom of a young man is seen in hearkening to good advice, as the wisdom of aged persons is seen in giving it.

I intreat you, sir, make your daily and constant prayer to the God of your life that he would become the God of your salvation, your heavenly father and your friend; your guide through this world, and your portion for ever: and may the sense of his kind providence in preserving you from such a destruction, live always upon your spirit, and engage you to an early and everlasting love of him and dependence upon him. This is the hearty prayer of

Your humble servant, and sincere friend,

J. WATTS.

FRAGMENTS.

THE DIVIDING OF THE RED SEA.

It was proposed, most probably by some of the enemies of divine revelation, to Mr. Niebuhr when in Egypt, to inquire whether there were not shallow places or ridges of rocks over which an army might occasionally pass: and, also, whether the etesian winds which blow all the summer could not by their action against the sea throw it back in a heap, so that, without a miracle, the Israelites might have passed. A copy of these inquiries was left with Mr. Bruce; who justly observes, that however learned the gentlemen were who proposed these doubts, he did not think they merited any attention to solve them; adding, with some humour, that "if the etesian winds, blowing from the northwest in summer, could heap up the sea as a wall on the right, or to the south, of fifty feet high, still the difficulty would remain of building a wall to the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of a fluid. Whence came the cohesion of particles which hindered that wall to escape at the sides? This is as great a miracle as that of Moses! If the etesian winds had done this once, they must have repeated it many a time before and since from the same causes. Yet Diodorus Siculus says, the Troglodytes, the indigenous inhabitants of that very spot, had a tradition from father to son, from their very earliest and remotest ages, that, once, this division of the sea did happen there, and that, after leaving the bottom some time dry, the sea again came back and covered it with great fury. The words of this author are of the most remarkable kind. We cannot think this heathen to have been writing in favour of revelation. He

knew not Moses, nor says a word about Pharoah and his host; but records the miracle of the division of the sea, in words nearly as strong as those of Moses, as received by himself from the mouths of unbiassed and undesigning pagans."

We are told, that in the East Indies, if a piece of fine muslin be torn and mended by the renterers or fine drawers, it will be impossible to discover where the rent was. How happy would it prove if an art like this could be introduced into the christian world; but, alas, when between brother and brother the woof of love has been torn, notwithstanding every attempt to repair it perfectly, some traces of the occurrence almost always remain.

South observes, that "he who would not read the scriptures for fear of spoiling his style, showed himself as much a blockhead as an atheist, and to have as small a gust of the elegancies of expression, as of the sacredness of the matter."

The earl of Chatham used to say, "Guard me from my friends; I'll guard myself from my enemies." With a propriety how far superior is the sincere christian heard singing

"Up to the hills I lift my eyes,
The eternal hills beyond the skies;
Thence ALL her help my soul derives,
There my Almighty refuge lives."

Religion, says Plutarch, is placed between two rocks equally dangerous to man and injurious to the Deity—*impiety* and *superstition*. The one, from an affectation of freethinking, believes nothing; the other, from a blind weakness, believes all things. The aim of each is to rid itself of terror. Impiety eases itself by denying the existence of God; while superstition capriciously forms its divinities, which it makes not only the friends, but the protectors and models, of crimes.

When some of the sayings of the ancient philosophers are read, one would think them wise above the dictates of unassisted nature; but, by listening to *all* they say, instead of satisfying ourselves only with selections, which probably were borrowed by tradition from the

word of God, their gross darkness is seen. We admire Chilo the Lacedemonian philosopher, when we hear him reply to Æsop, who one day asked him how Jupiter employed himself; "*In humbling those that exalt themselves and exalting those that abase themselves;*" but how are our sentiments changed when we behold the same philosopher dying of joy on his son's coming off a conqueror, in boxing, at the Olympic games; and hear him on his death bed say, "I am not conscious of having committed any fault during the whole course of my life."

The superstitious veneration of the Thibetians for their Lama is extreme. When he was performing, at the earnest solicitation of the emperor of China, a late journey to Pekin, in many stages of his journey he was importuned, by all ranks of people, for a *mark of his hand*, which, being coloured with saffron, he impressed on clean paper. These marks were by the ignorant creatures valued as the most sacred relics.

The origin of the Cornucopia among the ancient poets, and the real sense of the fable, they connect with it, appears to be this. "In Lybia, there is a little territory shaped not unlike a bullock's horn, exceeding fertile, which was given by king Ammon to his daughter Amalthea. The horn with them was the symbol of *plenty*. In the divine word it is used as a symbol not *of plenty* but of *power*.

Among the ancient Saxons, a superstitious mode of trial was used by what they called corsned or cursed bread. A piece of barley-bread or cheese was first consecrated by the priest, and then offered the suspected criminal to be swallowed by way of purgation. The popular opinion was, that if he were guilty it would choke him. The ceremony was accompanied with a prayer, beseeching God, "that the criminal's jaws might be shut or his throat become too narrow to swallow." Historians relate that Godwin, earl of Kent, in the days of Edward the confessor, abjuring the death of the king's brother, at last appealed to the *corsned* which stuck in his throat and killed him. The too frequent and irreverent manner of the common people of England in using such phrases as "I will take the sacrament upon it; may this morsel be my last, &c." are supposed to be traces of this obsolete custom.

QUERY.

WILL BRUTES HAVE EXISTENCE IN A FUTURE WORLD?

A subscriber, Mr. Editor, asks your insertion of the above query in the Intelligencer. He was struck sometime ago with reading the following passage in Henry's exposition of Romans 8th, 21st: "What comes of the souls of brutes that go downwards, none can tell, but it should seem, by the scripture, that there will be some kind of restoration of them. And if it be objected what use will they be to glorified saints, we may suppose them of as much use as they were to Adam in innocency; and if it be only to illustrate the wisdom, power and goodness of the Creator, that is enough."

The abuse irrational animals, and especially the horse, the lobster and a thousand others undergo, would seem to ask for individual vindication. Perhaps philosophers or divines, with whom your subscriber is unacquainted, may have given their views at large upon the subject; or, perhaps some of your judicious readers may be inclined to satisfy with their observations an anxious

INQUIRER.

CRITICISM.

It appears to have been a token of heavy sorrow and the deepest mourning to shave the head and cut off the hair. See Job i. 20. Isaiah xv. 2. Thus in Homer's Odys. iv. 197.

——— The rites of woe
Are all alas, the living can bestow,
O'er the congenial dust enjoined to share
The graceful curl and drop the tender tear.

Of the three friends of Job we read (Chap. ii. 12.) that "they seeing Job lifted up their voice and wept, and rent every man his mantle, and sprinkled dust upon their heads towards heaven." In this manner the ancient orientals and others of the first ages expressed their afflicted sense of some extraordinary calamity. 2 Samuel i. 12. Joshua viii. 6. 1 Samuel iv. 12. See also Virgil's Æneid, book 10. l. 844. Something similar occurs in the mournful silence of the captive brethren by the river Chebar.

Holden's Paraphrase.

Job iii. 24. *My sighing cometh before I eat.*

Mr. Peters says, why should Job's grief and sighings recur particularly at his meals; unless because they would naturally re-

mind him of his sons and daughters being met together at their banquets when the house was destroyed.

Job iii. 11. " Why died I not from the womb, for now should I have been still and been quiet, then had I been at rest." The words contain a beautiful climax; I should have laid me down, had nothing to disturb me in that posture, have sunk to sleep, and to all purposes truly rested. The patriarch adds, " with kings and counsellors of the earth, with princes that had gold, who filled their houses with silver." The prostration of the pride of greatness in the tomb is finely ridiculed by Cowley, in the well known lines:

Here lie the great—the great! false marble where,
Nothing but poor and sordid dust lies here.

But perhaps with still greater success in the following:

" Go cast a curious look on Helen's tomb,
Do roses flourish there or myrtles bloom?
The mighty Alexander's grave survey,
Say is there aught uncommon in the clay?
Shines the sun brighter round it to declare
The glorious robber of the world lies there?

Psalm vii. 16. " His mischief shall return upon his own head and his violent dealing upon his own pate." Herodotus reports of the Thracians that out of foolish indignation at an unseasonable shower of rain, they bent their bows and shot up arrows against heaven which could have no other effect than falling upon themselves.

Job xli. 18. " His eyes are like the eyelids of the morning." The Egyptian hieroglyphic for the morning is a pair of crocodile's eyes peeping forth from the water; as the Aurora was the harbinger of approaching day, so the eyes of the animal appeared before its whole body.

EARLY PRINTING.

There is something pleasing in the idea that on the discovery of the art of printing, the Bible was among the first of the books the press produced. The circulation of the scriptures at the time when God was raising up eminent reformers to exhibit and refute the errors of Rome, was extremely seasonable. Dr. Knox, in his essays, while he ascribes too much, we conceive, to the art, and too little to the divine power and providence, conveys on this subject some

thoughts worthy of perusal. "To the art of printing, says he, it is ac-
"knowledged we owe the reformation. It has justly been remarked,
"that if the books of Luther had been multiplied only by the slow
"process of the hand writing, they must have been few, and would
"have been easily suppressed by the combination of wealth and
"power: but poured forth in abundance from the press, they spread
"over the land with the rapidity of an inundation, which acquires
"additional force from the efforts used to obstruct its progress. He
"who undertook to prevent the dispersion of the books once issued
"from the press, attempted a task no less arduous than the destruc-
"tion of the hydra. Resistance was vain, and religion was reformed;
"and we who are chiefly interested in this happy revolution, must
"remember amid the praises bestowed on Luther, that his endea-
"vours had been ineffectual, unassisted by the invention of Faustus.*
"How greatly the cause of religion has been promoted by the art,
"must appear when it is considered that it has placed those sacred
"books in the hand of every individual, which, besides that they
"were once locked up in a dead language, could not be procured
"without great difficulty. The numerous comments on them of
"every kind, which tend to promote piety and form the christian
"philosopher, would probably never have been composed, and cer-
"tainly would not have extended their beneficial influence, if ty-
"pography had been still unknown."

Besides the Bible, primers and books of prayer were multiplied and embellished often with attractive cuts or curious verses. The *Prymer of Salisbury*, published in 1533, abounds with cuts. At the foot of the title is a prayer, distinguished by its breathing the temper of the man who sets the Lord always before him:

"God be in my Bede
And in my understanding,
God be in my eyen
And in my lokying,

* Faustus, or Fust, was the person who first brought Bibles from Germany to France for sale, pretending that they were copied with a pen. The priests and the people comparing copy with copy, found so precise an agreement in the shape of the letters, pointing, &c. that they concluded he must have dealings with the devil, or he never could have produced the works. To save his life, Faustus was obliged to explain the nature of the art. The circumstance gave rise to the idle stories of the devil and doctor Faustus.

God be in my mouthe
And in my speking,
God be in my herte
And in my thinking,
God be at myn end
And at my departynge."

ANECDOTES.

Eschylus is commonly considered as the father of the tragedy which later ages have exhibited: his death, if Suidas may be credited, was as awful as his life was unprofitable. "As he lay asleep with his head bare in the fields, an eagle mistaking his bald head for a stone, let fall a tortoise upon it which killed him instantly."

Richard Crawshaw, the companion of Selden and Cowley, was the real author of the fine Latin epigram, on the marriage at Cana, which has been improperly attributed to other poets.

Nympha pudica DEUM *vidit et erubuit:*
The modest water saw the God and blushed.

Cœlus Secundus Curio when he had scarcely attained his 20th year became attached to the doctrines of Twinglius and Luther. His zeal for the spread of the reformation occasioned his imprisonment for several months. On his enlargement, having access, one day, to the relics of the monastery, in the Abbey of St. Bonigno, he conceived and executed the plan of carrying away the holy shrine and leaving in its place the Bible, inscribed with these words, "This is the ark of the covenant, out of which the truth is to be collected, and in which are the true relics of the saints." Aware that the mere suspicions of the populace would cost him his life, he judged it prudent to retire. He lived for some time at Milan in Italy, where during a dreadful plague his pious labours among the sick and the poor were almost incredible. The anger of the papal power continued to pursue him. At dinner, in a public inn at Pisa, he was arrested. The officer, out of respect probably, came alone into the room to announce his errand. Curio rising from the table with his knife in his hand, and advancing towards the officer, so alarmed him that he fainted; while Curio, who ever possessed great presence of mind, walked down stairs, through the attendants who were unacquainted with his person, and escaped.

When Charles de Cosse, the venerable Marshal de Brissac, had fulfilled a commission in Piedmont, and was disbanding his army, whom his country refused to recompense, some of the soldiers in anger and others in anguish, cried out "*where shall we get bread?*" "*Of me,*" said the general, "*as long as I have any,*" and proceeded to divide his fortune among them. Thy great captain, O believer, answers thy inquiry, "whence shall I obtain bread," in the same manner, with this difference, that he has and always will have bread enough, and to spare.

Peter Cotton, a French preacher of great celebrity, and it is said, of great piety, simplicity, and zeal, was by Henry IV. made his confessor. This monarch was thought by his subjects to pay to Cotton too great a deference; on which, it became the by-word of the times, "Our prince is good, but he has Cotton in his ears."

Correggio, a famous Italian painter, instigated by the desire of beholding the frescoes of Raphael in the Vatican, visited Rome. After having long gazed on those celebrated works, conscious of his own superior though less regarded talents, he broke forth in the memorable words, "Anchioson Pittore," I also am a painter. Did but the people of God, who are often in solitude lamenting the reverse of the sincere christian in their characters, study more closely the outlines of the real believer, they would, perhaps, notwithstanding all their lamented deficiencies, find occasion for exclaiming, "We also are christians."

FANCY ASSUMING THE PHILOSOPHER.

Cosmes, a celebrated Indian voyager, and who in the close of his life became a Nestorian monk, wrote a work, which has been published by father Montfaucon, at Paris, the main design of which was to prove that our earth is an oblong plane, 12,000 miles long, from east to west, and 6000 in breadth, from north to south, and that it is surrounded with very high walls, which are covered by the firmament as with a canopy or vault. He ascribes the vicissitude of day and night to a mountain of prodigious elevation, situated in the extremities of the north, round which the sun is continually moving, so that the appearance of the sun on one side of the mountain, creates day, and its retiring to the opposite side, occasions night.

FANCY ASSUMING THE DIVINE.

Christ's coming to us is distinguished by the manner thereof, or by three figures or parts of his journey from heaven.

First, he was in LEO, in the law thundering as a lion, that none could endure his voice, Exod. xx. 10. Then he was a lawgiver or counsellor.

Secondly, in VIRGO, or in his incarnation or birth of the Virgin Mary; Matt. i. 25. Speaking to us mildly and by the way of mercy, entreating us and his father for us. Here he was a mediator.

Thirdly, in LIBRA, to weigh our works as in a balance, at the last day; Daniel v. 27. and vii. 13, 14. Here he will be a judge.

Wilson's Christian Dictionary.

OBITUARY.

Sept. 2d, died, Mary Ann Smith, daughter of Jonathan B. Smith, Esq. of this city. With a mind richly stored with knowledge and sanctified by grace, she exhibited the christian virtues with great advantage, especially at the close of life. Patient under the pressure of a tedious and painful illness, with sweet composure and perfect submission she bowed before the divine sovereignty, waiting her summons. And when the hour of dissolution drew nigh, she said to a friend, "I am not afraid to die. I bless God I have not at this late hour, to seek for religion; I have made it the business of my life, and especially of the last three months of it, considering myself daily as on my dying bed. Having endeavoured to discharge my duties, I can now commit myself and all my concerns into the hands of my Creator and Redeemer." She observed that after the different views which she had taken of religion, she was fully persuaded that the finished righteousness of the Lord Jesus Christ was the *only foundation*, and on that foundation she rested all her hopes for futurity.

For several days before her death, at the dawning of the day, she was wont to exclaim, *a sweet hour to go to heaven!* and she died at the dawning of the day. She longed for the parting stroke, but feared lest, by her impatience to be absent from the body, she might offend her God. It was at this time she was heard to say, "As the hart panteth after the water-brooks; so panteth my soul after thee, O my God." At last, she breathed out her spirit in perfect tranquillity and peace, teaching her friends how to die. She

possessed all those virtues which constitute the amiable friend. She was affectionate, kind, cheerful, candid, prudent, faithful, pious; her taste elegant; her manners polite, and her conversation edifying. She was qualified to enliven and improve society. To the poor she was generous, and for their relief, as a member of *the Female Association*, with distinguished activity and promptness, she had often ministered. When they hear that she is gone, for their own loss they will drop a tear, and sigh for her absence. She has finished her course well. She has made her escape from the temptations, sins, and sorrows of this wilderness. Her body sleeps in the tomb till the resurrection of the just: her spirit has flown to the paradise of God. Blessed are the dead who die in the Lord.

RELIGIOUS INTELLIGENCE.

From the London Evangelical Magazine.

The following extract of a letter from Mr. Wray, the missionary at Demarara, will exhibit the very pleasing prospect of affairs in that quarter; and afford, we doubt not, much delight to all who feel themselves interested in the concerns of the growing kingdom of Jesus Christ:

'Le Resouvenir, Demarara, Nov. 21, 1808.

'DEAR FATHERS AND BRETHREN IN CHRIST,

'I doubt not you have often blessed God for his goodness manifested to me, since you heard of my arrival at this place; and that you are daily offering a petition to God in my behalf, and in behalf of the sinful inhabitants of this country. I feel thankful to the great Head of the church that I am still enabled to gladden your hearts, by informing you, that the work of the Lord prospers; and that the dear Redeemer is seeing of the travail of his soul in the conversion of the poor negroes. I have reason to believe, that more than *twenty* are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he has obtained for sinners. It may indeed be said of many here, that they 'receive the word gladly.'

'You will be astonished to hear that more than *two hundred* have learnt Dr. Watts' First Catechism, and several some parts of the Assembly's; likewise some short prayers, the ten commandments, and other passages of scripture; and, had I time and strength, I

could teach as many more. Indeed, they are never tired of learning. Some spend their dinner-hour in this delightful exercise; and tell me it is much better than eating. They possess great reverence for the word of God; and it is wonderful how their minds are filled with a sense of his greatness, goodness, and holiness, of which a few months ago they knew nothing.

'A few days since, a manager informed me, that the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about 30 assembled together to sing hymns and pray!

'Our new church was opened Sept. 11. About 700 people assembled together on the solemn occasion. I preached to them from Luke xix. 9. 'This day is salvation come to this house.' The number of whites was about 50. Such a scene as this was never before beheld in this country! Truly, 'the ends of the earth have seen the salvation of our God!'

'I have baptized four adults and several children belonging to Mr. Post's estate. Several other adults I wish much to baptize; but I do not know whether their masters will permit it or not: I have some hope that they will. I baptize none but those who appear to possess repentance towards God, and faith in our Lord Jesus Christ; and who have, for a considerable time, evidenced their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of christianity.

'I have written a little catechism for them to learn; containing an account of the state of man by nature, his recovery by Jesus Christ; the work of the Spirit upon the heart; the necessity of seeking divine grace in those means which God has appointed in his church; the nature of baptism, and the obligations of baptized persons; which, I trust, through the blessing of God, will be useful to them.

'You will rejoice to hear that the prejudices of the people are, in a great measure, done away; and, I trust, the enemies of the gospel will soon become its friends. The white people, who attend preaching, and even some who have not yet been at the church, have subscribed near 200*l.* towards the missionary cause; and several of the poor slaves have cast in their mite. There is a prospect of being permitted to instruct the slaves of another estate in the neighbourhood. We have reason to believe it will be under the

management of a very serious man. In that case, a congregation of 6 or 700 people will be obtained without difficulty.

'I have met with some very serious coloured and black people in town, whom the Lord has been pleased to call by his grace in the islands. They come almost every Sabbath to hear. There are five in one family, true lovers of the Lord Jesus Christ. Had I time to send you an extract of my journal, you would form some idea of their character as christians, from the conversation which I have had with them; but this I cannot do till you send another missionary; for I have not one moment to spare. If one be not on his way, I hope and trust you will send one as soon as this letter arrives. Do not say, We cannot spare one; for I am sure you would, if you were only to spend one Sabbath in Demarara, and see the people come eight miles each day to hear the gospel, and how desirous they are to learn the catechism. We will be content with one, for two or three months, and then we will beg for more. Dear brethren, contemplate for a moment the many thousands that loudly cry by their misery, 'Come over and help us; come and teach us the way to heaven. We have long been in darkness, and no man cared for our souls.' Unless another person be sent, the work of the Lord must be neglected, and my own health impaired. Were another missionary here now, I could preach up the coast to a great number of people, once or twice every week, and catechise as many more on this plantation.

'You will easily conceive that teaching the people the catechism is a very laborious task, when I tell you that I have, in general, the answer to repeat near a hundred times before many of them are able to remember it, especially those who speak Dutch; and every time to explain it in the plainest manner. About 20 adults, who belong to Mr. Post, learn to read, and likewise a great number of children; but I have not liberty to teach those who come from other plantations. You will do me a great favour to send me some useful books to lend out; such as Baxter's Call, Doddridge's Rise and Progress, &c.; and a good many Tracts, such as Dr. Watts's Golden Rule, and On the Sabbath.

'I have met with a very serious man of the name of B——, a member of the Scots Church, who employs himself, as much as possible, in catechising the people on the estate where he lives.

'Pray for me, that I may be useful to my fellow-creatures; that God would deliver me from all unreasonable men, and keep me

from giving way to the temptations which daily surround me. I assure you, I have need, every moment, of Paul's promise and Joseph's resolution. The people in England are entirely unacquainted with the temptations of this country; but, I trust, the Lord will be with me, and give me grace and strength according to my day.

EXTRACTS

From the Periodical Accounts relating to the Missions of the Church of the United Brethren, established among the Heathen.

Extracts of Letters from the West Indies, &c.

From Brother C. F. Richter, dated St. John's, Antigua, Sept. 19, 1808.

"YOUR letters both to our late brother Schnepf, and to me, came safe to hand, together with the Periodical Accounts of our Missions; for all which I beg you to accept my best thanks. They were the more welcome, as we lost all the accounts and letters sent to us by our friend, Captain Strannack, who had the misfortune to be captured by a French privateer, not far from Antigua.

"After the departure of brother Schnepf, I returned from Gracebay to St. John's, having lived only half a year at the former place. Here we shall remain, till we receive further directions from Europe.

"We feel the charge, now necessarily devolving upon us, almost too great. Besides ourselves, there is only one brother, Mack, left to care for a congregation of about 5000 souls, living on eighty different estates around this town, in a circumference of about six miles.

"Our housekeeping is very expensive. Vegetables have risen exceedingly in price, and are often not to be had for money, and the negroes suffer greatly from poverty and hunger. Stealing, therefore, has prevailed so much of late, that several of our church negroes, when they returned to their houses, which they had locked, and, as they thought, well secured, previous to their coming hither, found them broken open, and their cattle and poultry taken away. These things have lately caused us great grief and trouble of mind.

"The stoppage of all correspondence with our brethren on the continent, afflicts us likewise; and we earnestly pray, that it may please the Lord to grant relief.

"On the other hand, we find much cause to thank our merci-

ful Lord and Saviour for his help from day to day, and more especially, for laying his blessing on our weak endeavours to proclaim the gospel of his salvation to the negroes: for granting to myself and my dear partner, health and strength, at a time, when most of our fellow-labourers suffered greatly by sickness; for his preservation of this island from all attacks of the enemy during so destructive a war; and for many other mercies. All this renews our gratitude and confidence in him, and fills us with hopes, that he will continue to bless our mission in Antigua, as he has done for so many years.

"You have favoured me with some questions respecting the practicability of instructing the negro children, which I will endeavour to answer:

"We have hitherto found it impossible to keep school with our baptized children; partly, as the number of missionaries has always been too small; and partly because it would interfere in a great degree with the views of many of the proprietors and managers of estates, and the employment of the children upon them. We must therefore be satisfied to avail ourselves of other opportunities of instructing the children in the way of salvation, and directing them to Jesus, as their Creator and Redeemer. Both on Sundays, and every fortnight on Tuesday evenings, we have meetings with them, in which we address them on some scripture-text, and put questions to them, with a view to discover whether they understand our meaning; and generally, at the conclusion, give them a passage from the bible, or a verse, which they learn by heart.

"Here, at St. John's, there is a meeting once a month, for the baptism of children, and in the country every two months. This affords an opportunity of discoursing with them on the subject of holy baptism, and the covenant of a good conscience towards God, and what is required of believers. Besides these meetings, we make it a rule to speak with every individual child every eight weeks, when we inquire of them, what they have learnt, and how far the word of God has made an impression upon their minds. Many of them answer well, repeat the Lord's prayer, or some passage of scripture, which has particularly fixed itself on their recollection. But not a few of the children living at St. John's can read pretty well, and there are likewise many young people who find opportunities to learn to read.

"The bibles and testaments, therefore, which you sent us by

the benefaction of our dear friend, E. W. in Huntingdonshire, were a valuable and useful present to them.

" We had a pleasing instance of the attachment of many of our negroes to their teachers, some time ago; when some one endeavoured to prevail upon those living on a certain estate to go elsewhere to church. They answered, ' If we should gain the ' whole island by it, we would never leave that church in which it ' first pleased the Lord to lead us to the knowledge of the truth, ' and to which we have been united for so many years, and enjoyed ' so much comfort and blessing, in our fellowship with God's ' people.'

" We are very thankful to hear that we may soon expect assistance, of which indeed we stand in great need. May the LORD soon and safely conduct those sent to us, to our shores."

From Brother G. C. Schneller, dated Basseterre, St. Kitts, May 20, 1808.

" FOR your kind letter I thank you sincerely. Your observations on the faithfulness of our Lord and Saviour towards his poor children, I perfectly agree with, from my own experience. I well perceive, by the light of the gospel, how unworthy I am of the least of all his mercies, and of the favour of being employed in his work: for by nature, I am a sinful, depraved creature, and, of course, good for nothing in the service of our Saviour. O Lord Jesus! grant me grace firmly to adhere to thee, and to thy people, whom thou hast redeemed with thy most precious blood, till my race here below is completed!

" Your inquiries about our friend, the Rev. Mr. Nankiville, I answer with pleasure; but am sorry to say, that he has been obliged to go to North America, for the recovery of his wife's health, and has now been nearly two years absent from the island. I may truly give him that testimony, that he laboured in sincerity, and, as far as the weak state of his health would permit, indefatigably, among the negroes, to whom he was sent by the appointment of the venerable bishop of London. He spared not himself, but as an humble missionary, suited himself to the circumstances of the poor slaves; nor did he think it any degradation, when sometimes, after riding six or seven miles to the estates in unpleasant weather, he had perhaps to wait an hour or two, before they could assemble to hear him, which was frequently not till eight or nine o'clock at night.

"On such occasions he had sometimes no refreshment, but was obliged to ride home, fatigued and spent, often thoroughly wet with rain; hardships, which I and my fellow labourers willingly shared with him, when he needed our assistance during his absence. His little flock have now attached themselves mostly to the Methodists. We loved Mr. Nankiville as a brother, and were always pleased to see him, and to make him as welcome as we could.

"April 22d, a new negro of the Congo nation, belonging to a blacksmith, and called Jacob, came to speak with me. I asked him what brought him hither? His answer was, that he came to see God. I asked him, whether he wished to become acquainted with him as his Creator, friend, and father? He said he would come to the church, for he knew nothing of God. This gave me a desirable opportunity of informing him, how he might learn to know that God, who is the Saviour of the Gentiles, even Jesus Christ, who was manifest in the flesh for his salvation also. If he paid attention to what the Spirit of God might explain to him of the gospel, he would soon discover, that he was far from "having a good heart," as the negroes say, but rather that he was wholly corrupt, and full of evil, and this would make him cry for salvation, such as is set forth in that precious word, &c. Thus I proceeded to preach Jesus unto this poor ignorant man, and it is thus that we poor servants in the house of the Lord sow in tears, hoping that hereafter, by his power and grace, we shall reap with joy.

"Every thing here is extremely dear, and I am thankful that I still have saved a little out of the kind donations sent me two years ago, towards the relief of suffering negroes, so as to be able to afford some small help in extreme cases."

From Brother Hans Wied, dated Paramaribo, Aug. 30, 1808.

"I CANNOT express in words, the joy we felt, when we received your circumstantial letter of July 8th. We had for a long time been quite without accounts from our dear brethren and sisters in Europe and America, and seemed as if cut off from the world. The present stoppage of correspondence is on this account very distressing, for no one knows the eager desire missionaries on distant posts continually feel to receive letters from their brethren at home, nor the value of that instruction, comfort, and edification which they afford, but such as have experienced it. We

pray the Lord to preserve to us that open communication which we yet enjoy with your society. We thank you for the full account you have given us of occurrences in our congregations and missions, and in the world at large. We had been extremely anxious to know how our brethren and sisters at Copenhagen fared during the bombardment of that city, and we were therefore the more thankful to hear, that they had received no bodily harm. We felt the greatest compassion for them, and all the inhabitants. May the Lord be their support in the midst of tribulation, and soon put a stop to this wide-spreading war.

" We sincerely join in your regret, that our missionaries have been under the necessity of quitting Hoop on the Corentyn. Many circumstances led to this event. It is a singular fact, that most, if not all those Indians, belonging to our congregation there, who were truly converted in heart, and walked worthy of the gospel, were in a short period of time called into eternity by an epidemical disorder, and departed this life, rejoicing in their Redeemer. None therefore were left, who by their word and example led the rest, who (from insincere motives) still remained resident there, to serious reflection, or at least to orderly behaviour; but a spirit of resistance and enmity to the gospel became predominant. For the present, therefore, we can do nothing, but commit that poor deluded people to the mercy of God.

" At Bambey, our brethren Maehr and Lutzke are diligent and earnest in their endeavours to make the poor superstitious free negroes acquainted with the truths of the gospel, but do not see much fruit of their labours. The grace of God is however manifest in the hearts of the small flock of believers.

" Our labours among the plantation-negroes are likewise not attended with much success. But here, at Paramaribo, we have great reason to rejoice over the many proofs of the mercy of our Saviour, seen among our congregation of believing negroes, and over the blessing resting upon the preaching of the word of atonement. There is a gradual succession of new people, who come and inquire, what they must do to be saved. On each of the last monthly prayer-days, five adults were baptized into the death of Jesus. Four hundred and eleven negroes belonged to our congregation at the close of 1807.

" As to externals, we suffer the same inconveniences, experienced by our neighbours, on account of the high price of pro-

visions, and the languid state of all commerce; but we cannot complain of any extraordinary deprivations.

" We exceedingly lament the want of accounts, and text-books for the ensuing year. Your Periodical Accounts, therefore, and any information you may favour us with, concerning the work of God in the world, and especially in those places where the brethren are favoured to labour in his vineyard, are very valuable to us; and we earnestly entreat you to continue to send them to us. Salute all our brethren and friends everywhere most cordially, and beg them to support us by their prayers.

From Brother Benjamin Mortimer, dated Goshen, on the Muskingum, Aug. 14, 1808.

" I HAD written a letter to you some time ago, but the embargo, which I then vainly hoped would soon be taken off, induced me not to send it immediately. During the state of suspense in which we were held as to correspondence with England, I had however the pleasure unexpectedly to receive yours of April 3d, and thus finding that some mode of conveying letters still exists, I embrace the first opportunity to answer several of your kind favours. In this remote part of the world, the information they contain concerning our congregations and missions is doubly acceptable.

" Our venerable brother D. Zeisberger, at the time of receiving your letter to him, of April 3d, was no longer able to read it, being, ever since the beginning of this year, nearly blind with old age! Still, however, he can see to go about a little, which we are very thankful for, as becoming blind all at once would have been a severe trial to him. His dear partner, my wife, and myself, frequently read to him, and we all exert ourselves to the utmost, to render the old age of this venerable servant of Christ, easy and comfortable: nor do we deserve any particular thanks for it, for I can assure you, there is something so very agreeable in his conversation, that we are always glad to find leisure to spend an hour or two in his company. Weak and infirm as he is at present, he is nothing less than past service, for his judgment remains sound, and his experience is invaluable. Besides being here our best human counsellor, in all circumstances relating to this mission, he carries on, through me, an uninterrupted and lively correspondence with the brethren at Bethlehem, and with all his fellow-labourers at the different settlements in this country.

"In spring, the missionaries Luckenback and Haven were appointed to make a journey in company with some Indian brethren, to one of the most distant arms of the Miami of the lake. It was the wish of the brethren at Bethlehem, that Indian brethren from Petquotting might accompany them thither. The proposal, however, met with difficulties, which the missionaries at Petquotting were at a loss how to surmount. Some time after, almost all our Indians from thence came hither on a visit, and brother Zeisberger took the opportunity to speak with them himself, and now there is the best prospect that the journey will be soon undertaken. Thus the Lord still owns and blesses the labours of this his faithful servant to the last.

"For the Periodical and other Accounts we are much obliged to you. I can give you no idea, how valuable that printed sheet was to us all, containing accounts from Germany, and the distressful occurrences there, especially how our settlements at Ebersdorf, Gnadau, Barby, &c. fared, during the march of the French through Germany. Brother Miller assembled the English brethren and sisters in this place, to communicate it to them, and the Germans were eager to become acquainted with its contents. I have also sent it to Petquotting and Fairfield. It is the only account of occurrences in those congregations at that time, that has reached us.

"As to the course of our missions, we continue in faith to preach the gospel of Jesus, and look to him for his blessing upon it. But there have not of late been many remarkable events to communicate, except perhaps it may interest you to hear, that within the last six weeks, both brother Denke and I have been threatened with death, by two young Indians, who were in liquor, and had conceived a particular spite against us. Brother Denke was actually obliged to defend himself at his own house-door, against his enemy; but, as brother Luckenback happened to be with him, the Indian was overpowered. It was night, and sister Denke was so much frightened, that she ran into the street, crying for help. This brought some of the Indian brethren together, who secured the aggressor.

"My antagonist lay in wait for me in open day, having previously declared that he would kill me. By God's mercy he had just quitted his lurking-place, when I returned home. However, as I was passing along the street to my house, he espied me, grasped a large stone, and made after me, but before he could

come near, I had shut and locked my door. He stood, however, for a long time, holding the stone in a threatening posture, and watching for my appearance at a window. He renewed his threats at other times, insomuch that I thought it most prudent to keep myself out of his way, when he was in liquor, and for two nights, I was obliged to hire a man to keep watch in our house. What was the precise cause of his malice, I cannot tell, but, from a variety of circumstances, conclude, that it originated in my having shortly before spoken to a trader, not to let the Indians have whiskey. The sisters suffer most on such occasions, by the fright. But there is no living among the Indians for a series of years, without having occasionally to experience these things. The Lord is our strong-hold, and in him we may safely trust. May he grant, that a place may be found, to which we may retire with our Indian brethren and sisters, and where we may not be annoyed by the rum-trade. Favour us, we beg you, with a continuance of your correspondence.

" Brother Zeisberger is anxious to know, how our brethren in Greenland fare, under the present circumstances.

" The Methodists begin to preach in our neighbourhood, and cry aloud against the reigning vices of the white people. We trust God will bless their zealous endeavours, to the reformation of some of our neighbours."

Letters received by the Brethren's Society for the furtherance of the Gospel, from the Settlements on the coast of Labrador, in 1808.

From Okkak, dated Aug. 4, 1808.

Dearest Brethren,

When on the 25th of July we were unexpectedly surprised by the account of the arrival of the ship Hector in our bay, our joy was great indeed, and we hastened on board to receive the letters, diaries, and other accounts, sent us from Europe; but, alas! how great was our disappointment, when, instead of finding these things, to us of so great value, we heard nothing but mournful tidings of the continuation and spread of the war. Our joy was almost turned into mourning, while we looked in vain for the usual supply of manuscript accounts, discourses, and reports from our other missions, and for the text-books of the ensuing year. We found no letter from the missions' department in the Elders' conference of the unity. From which, for so many years uninterrup-

tedly, we have derived so much comfort, instruction, and spiritual refreshment.

On hearing how the war spreads devastation and suffering over so great a part of the continent, and how our brethren and sisters in many congregations suffer by it, we could not refrain from shedding tears of compassion and grief. However, we felt the more disposed to praise the Lord our Almighty Saviour, that he has so mercifully enabled our brethren of the Society to send us again a vessel freighted with all the necessaries of life for our support.

We immediately met to read your kind letter of May 19th, which we did with peculiar interest, and were revived and comforted by your love and faithfulness, in remembering and caring for us, your unworthy fellow-labourers. We thank you for all the kind expressions of your participation in our welfare, as also the variety of information contained in your letter.

In regard to our family, we have the satisfaction to inform you, that it has again pleased the Lord to preserve us in health and activity, in our several occupations, so that both our ministry in the church, and our service in externals, has proceeded without interruption. Both in our private family-worship, and in the meetings of the Esquimaux, we have experienced many distinguished proofs of our Lord's owning his people, and blessing them, according to his promise, when met in his name. More especially we recal to mind, with peculiar gratitude, the regular monthly celebration of the Lord's supper, as an inestimable blessing, by which our faith, love, and communion with our Redeemer, was strengthened anew at every enjoyment; and we often felt the strongest obligation and desire to devote ourselves wholly unto him, who loved us unto death, and by his grace, to serve him with gladness, and with all the powers of soul and body.

As the friend of poor lost sinners, he has owned our feeble testimony of his great love to the human race, his sufferings, and death; and granted us to find open ears and hearts to receive it. The Esquimaux diligently attended the meetings, with continued eagerness to hear the word of life, and the work of the Holy Ghost was manifest both in the congregation, and in the hearts of individuals.

Our communicants have continued to give us joy; they seem to increase in the knowledge of themselves, and to be more con-

firmed in their resolution to love, and to live to our Saviour, because he first loved them, and gave himself for them.

All the baptized, and candidates for baptism, showed an earnest desire to become and remain true followers of Jesus, and to attain to every privilege enjoyed by his house and family.

Among the new people, who moved hither last autumn, manifest tokens of a work of the Spirit of God upon their souls have frequently appeared, and some of them have been admitted as candidates for baptism.

The welfare of the children is one of the principal concerns of our minds, and we are always willing to take pains with their instruction. But we are sorry to say, that that awakening we reported to you in our last year's letter, seems to have greatly subsided, by the continued dissipation to which they are exposed in the summer months.

We have again been visited by many heathen, some from a vast distance from hence, who came hither till very late in spring, to traffic; and we have endeavoured, as much as possible, to improve such occasions, to speak seriously with them concerning the state of their souls, and the necessity of conversion. We represent to them, the great love of God towards rebellious sinners, and how their Creator and Redeemer loved them even unto death, giving his life and blood as a ransom for their sins, that they might turn to him, and be delivered by him from the power and dominion of Satan. Some appear more, and others less attentive to this gospel of peace, but, in general, their whole heart is set upon earthly things, and we therefore see but little fruit. Meanwhile, we sow the seed in hopes, that, by the Lord's blessing, it may not altogether fall upon barren ground.

Five persons were last autumn added to the candidates for baptism; two adults, and two children were baptized; four persons were admitted to the holy communion, and two readmitted. We have at present twelve Esquimaux communicants, and four candidates.

As to the outward subsistence of our people, though they do not suffer absolute hunger, yet they were not so plentifully supplied as in other years, as the catching of seals in nets last autumn was not attended with so much success.

The weather during the winter was pretty moderate, but in spring, and to the middle of July, it was very cold and unfruitful, and

we hardly yet know how our little garden-crop will turn out. The potatoes alone seem to have done well. Our saw-mill is so far complete, that we are now able to use it.

Having thus, dearest brethren, given you a preliminary account of ourselves and our small Esquimaux flock, we are at a loss how to express in words our thankfulness to our Saviour for all his mercies, shown unto us, in the year past, and to you, as instruments in his hands, for all your kind care. We can only turn in prayer to him, who is able to do all things, that he would continue to bless us, and give also to you to experience a continuance of his loving kindness, filling your hearts with joy and peace. May God in mercy put a stop to war and discord, and grant us again the blessings of peace.

As for us, we indeed enjoy peace from without, and we may have peace also within, by constantly seeking it at the feet of Jesus. Thus we may be, even in these calamitous times, and in these frozen regions, the happiest of men.

Let us, dear brethren, covenant together anew, to abide in Jesus, and to show forth his death, until he come. Our hearts' wish and prayer is, that we, who are placed in this distant country, to preach the gospel to the heathen, may ever, from our own experience, and with a warm heart, declare to them, that there is no other name given under heaven among men, whereby we can be saved, but the name of Jesus, who became man, suffered, was crucified, and rose again from the dead.

May he preserve unto us this determination, and support our courage and faith, by giving us an inward assurance that he will complete the work, which he has begun in this place. May he grant us daily sweet communion with him, and his Spirit; make us faithful in prayer and supplication, both for the work committed to us, for the whole human race in this day of trouble, for you, for the whole unity of the brethren, and for all his people everywhere: may he ground us more and more firmly on himself, that we may do his will in all things, and maintain among ourselves godly sincerity, and brotherly love, through his enabling grace.

We commend ourselves anew to your kind remembrance and prayers, and salute you all, in the fellowship of Jesus Christ our Saviour, with all the members of the brethren's congregations in England, and every well-wisher to the cause of God on earth. To our brother Fraser we beg to be remembered. Gladly would we

have seen him return to us. May the Lord be with, and support him in sickness, and enable him to bear it, by his precious nearness, love, and peace. We remain, dear brethren, your faithful brethren and sisters, at Okkak,

GEORGE SCHMIDTMAN.
T. MARTIN.
J. S. MEISNER.
SAM. STUERMAN.
H. SHAW.

From Nain, dated Aug. 14, 1808.

Dearest Brethren,

YOUR very kind letter of May 19th, we received on the 30th of July, when two post-kajaks brought us the agreeable intelligence of the arrival of the ship at Okkak, on the 25th of that month. We cannot help repeating, that we again consider it as a subject demanding the most lively expressions of gratitude to our God and Saviour, that the vessel sent hither by your society, proceeds to and fro, under his gracious protection, from year to year, unmolested; and we now again adore and praise his name for so great a mercy.

Having this year received no letters from Germany, your kind letter was the more valuable to us, and we read it with great emotion of heart. We will endeavour to answer it, referring you at the same time to our diary, for a further account of ourselves and our Esquimaux congregation.

We are particularly thankful, that our benevolent administration permitted supplies to be sent to the poor colonists in Greenland. It is a proof that the Lord knows how to help the distressed everywhere, when they cry to him in the time of need; and though the world be in ever so distracted a state, he will care for, and preserve his own people.

It gives us much concern that brother and sister Kohlmeister could not return to Labrador. We pray that it may please the Lord to send them to us next year. We feel great pain in the loss of the usual letters from the elders' conference of the unity; and of the accounts of the congregations and missions: which have always afforded us so much pleasure and edification throughout the year. But what can we say; it is a natural consequence of the present calamitous state of things in the world; and we must, even

here, experience some of the effects of this dreadful war. May our Lord and Saviour supply to us the rich provision of his grace and word, for he is our highest good, which cannot be taken from us, and he can change the wilderness into a fruitful field.

(To be continued.)

At a meeting of the presbytery of New-Brunswick, at Boundbrook, N. J. on the 9th day of August, 1809, Mr. James Patterson was solemnly ordained to the holy office of the gospel ministry, by prayer and the laying on of the hands of the presbytery, and installed pastor of the first presbyterian congregation of Boundbrook.

An unusually large concourse of people, who crowded every part of the church, were assembled on the occasion, and appeared to take a lively interest in the solemn transactions of the day.

A sermon adapted to the occasion was preached by the Rev. George S. Woodhull, of Cranbury, from 1 Cor. ii. 2. "For I determined not to know any thing among you save Jesus Christ and him crucified."

The Rev. Joseph Clark, of New-Brunswick, presided, and the charges to the newly ordained minister and the congregation were given by the Rev. Dr. John Woodhull, of Freehold.

At this meeting, the presbytery licensed three young men to preach the gospel of Christ as probationers for the holy ministry.

On Tuesday the 18th instant the Rev. John Doak was installed pastor of the presbyterian church in Frankford near Philadelphia, by a committee appointed by the presbytery of Philadelphia for that purpose.

In conducting the solemnities of this installation, the Rev. Mr. Janeway presided and received the reciprocal engagements of the pastor and of the people, and constituted the relation between them; the Rev. Dr. Wilson preached the sermon from Isaiah xxx. 10; and the Rev. Dr. Tennent gave the charge to the pastor and people.

POETRY.

Lines on reading Dr. Buchanan's Sermon on "The Star in the East."

See, see in the East a new glory ascends,
And pours its effulgence afar;
It glides on sublime, and earth's uttermost ends
Acknowledge Immanuel's Star.

O'er the 'Jew trodden down,' as the prophets foretold,
It travels with lustre serene;
While heathens transform'd, as intent they behold,
Are singing, 'The Star we have seen.'

Hark, from yonder bold hills how the Syrians shout,
While Comoron echoes the lay;
The German and Dane spread the tidings about,
And jubilees welcome the day.

From the martyr'd Abdallah see Sabat retire,
Arabian darkness he fears!
Love and zeal for a Saviour his bosom inspire,
And the christian translator appears.

And still, see the day star its journey pursue,
Even Brahmans pronounce it divine;
Jehovah incarnate shall multitudes view,
And scatter their gifts at his shrine.

Ye Herods, in vain do you menace and rage,
And vain is hell's horrible roar;
Time, meeting with Prophecy, opens her page,
And bids all the nations adore.

Roll on, blessed Star, fill the world with thy light,
The saints are expecting thy rays;
Bid the latter-day morning ascend in its might,
And shine on our incense of praise.

THE FOUNTAIN OF GRACE.

THERE is a precious fountain flows
From Christ the Saviour's side;
Who meek submitted to his foes,
Was scorn'd and crucify'd.

Lord, like the malefactor, who
In that tremendous hour,
The fountain of thy grace could view,
And own thy glorious power;

May I, deserving endless woe,
That selfsame fountain see;
And tell surrounding sinners too
What thou hast done for me!

Sing how, when going down apace
Where fiends and anguish dwell,
Thou, by thy all-subduing grace,
Didst rescue me from hell!

And when this mortal frame shall die,
And dark corruption see;
My soul redeem'd, shall seek the sky,
On angels' wings with thee!

Though death these vital powers destroy,
And strike this feeble tongue;
My raptur'd soul shall tune with joy,
An everlasting song!

With saints and seraphs round thy throne,
Shall sing thy love supreme;
Shall hail thy conq'ring grace alone,
Her blest, her endless theme!

I. H.